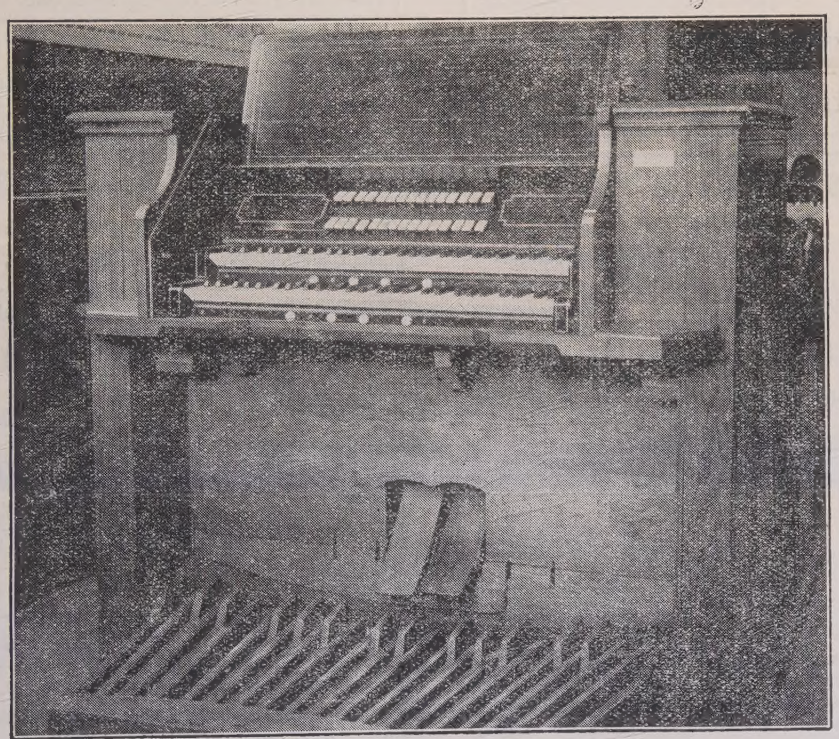
Library of the
PACIFIC UNITARIAN SCHOOL

UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 332 (Vol. XXVII.—12) DECEMBER, 1930. ONE PENNY.



THE CONSOLE OF THE NEW ORGAN
AT OUR BOSTON CHURCH.

(See specification on page 190.)

ATTRACTIVE
CHRISTMAS BOOKLETS.
Suitable for sending as Greetings to Friends.

THE OLD MAN OF THE STONES
A Christmas Allegory
By R. H. MOTTRAM
Author of the "Spanish Farm." "Our Mr. Dormer," "The English Miss," etc.
Price 6d. each.

THE LEGEND OF THE CHRISTMAS ROSE
By HELEN K. WATTS.
A dainty production of a charming story in verse.
Price 4d. each.

THE LINDSEY PRESS,
ESSEX HALL BOOKROOM,
5 Essex Street, Strand, W.C. 2.

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY

Vol. IV. Part 4. Now ready.

THE HISTORY OF THE PRESBYTERIAN ACADEMY, CARMARTHEN.
H. P. Roberts, M.A.

JAMES MARTINEAU AND SUNDAY SCHOOL WORK. Walter H. Burgess, M.A.

HACKNEY COLLEGE AND WILLIAM HAZLITT.
H. W. Stephenson, M.A.

JAMES PRIESTLEY AND CUMBERLAND UNIVERSITY., U.S.A.
Ronald A. M. Dixon, F.R.S. (Edin.), F.S.A. (Scot.)

RECOLLECTIONS OF DR. PRIESTLEY.
John Ryland.

OUR COMMUNION PLATE AND OTHER TREASURES. George Eyre Evans.

RECORD SECTION The Kenrick Letters.

NOTES AND QUERIES.

Subscribers of 5s. per annum receive a copy of the Transactions for the year of their subscription. Address, Rev. W. H. Burgess (Hon. Sec.), 4, Ladysmith Road, Plymouth, or Bookroom, Essex Hall, Essex Street, W.C.2.

LAWRENCE HOUSE
1 Essex Street. Strand, W.C.2
HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, bath and breakfast 4s. 6d.; 29s. a week.—Write for bedroom to the Matron.

British League of Unitarian
AND OTHER
Liberal Christian Women.

Christmas Leaflets
Price 1d. Postage extra.
May be had from Rev. Rosalind Lee, Essex Hall, Essex Street, Strand, W.C. 2.

Liberation Society
"To liberate Religion from State Patronage and Control."
:: A Public Meeting ::
will be held
IN THE MEMORIAL HALL, ALBERT SQ., MANCHESTER.
Friday, 12th December, 1930, at 7-30 p.m.
Speakers:
DR. S. W. HUGHES, of Westbourne Park, London.
DR. A. J. GRIEVE, of Lancashire Independent College.
All members of the Free Churches are cordially invited to attend.

THE INQUIRER & CHRISTIAN LIFE
With which is Incorporated The Unitarian Herald
A Journal of Free Religious Fellowship.
It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.
Every Friday, from Newsagents. Price Twopence.
Yearly Subscription 10/10 to all parts of the world.
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

TORQUAY—HOTEL ACADIA. Babbacombe Road Wellswood, Torquay. Fine position with sea views Convenient to everywhere. Garden and Garage, **Terms: 2½ Guineas,**

THE UNITARIAN MONTHLY is published by the Manchester District Association of Presbyterian and Unitarian Churches on the Saturday preceding the last Sunday in each month.

Management Committee: Rev. F. Cottier (Chairman); Rev. H. McLachlan, M.A., D.D., E. Whitehead, O. H. Heys, M. H. Winder, B.A. All business and advertisement communications to the Manager, J. H. Watterson, 4, Park Avenue, Levenshulme, Manchester. All literary communications to the Editor, Rev. A. W. Vallance, B.A., 22, Aldred Street, The Crescent, Salford, Lancashire.

Postal Subscriptions: 1 copy 1/6 per annum; 12 copies 11d. per month post free; 25 copies 2/- per month post free; 100 copies 6/-, carriage extra.

Congregations are invited to adopt the Monthly as their local Church or Chapel Magazine with their own Calendar Cover. Matter for local covers should be sent to the printer *ten days* before the Sunday for which the magazines are required (additional notices and corrections can be received up to the first post on the Tuesday before the last Sunday in the month). Information as to cost of local covers to be had from the Manager.

The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

Practical goodwill—inevitably one's thoughts look ahead to the Christmas message to mankind, which, even as the advancing years pass by claiming some advance towards the Kingdom of God, falls with no diminished urgency upon the ears of those who profess to follow the Christ. Practical goodwill—is not the need of this tremendously commonplace yet extraordinary virtue as great as ever? Read the quotation from Hardy in the centre panel of this page. Can you deny its truth? And can you deny that his words are a challenge to Unitarianism?—for his verse implies that our present-day publicly tolerated brutality—poison gas and the like horrors which our governments can complacently permit to be manufactured without provoking a revolution—have not been prevented by religious *observances* or *ritual—Mass*. The challenge is one to the religion of the spirit, the deep searching of heart and binding of will—we should call it piety if we were not frightened of the word—to do what ceremonial has failed to accomplish; and make us real Christians.

Good will. Tremendously commonplace we have said; and so it is, amongst neighbours. Rich and poor show goodwill to their immediate circle in occasions of need and suffering. Tremendously extraordinary too, we say, because it is an extraordinary good will that goes right out of its way, disturbing the ordinary methods of its life, to do a good turn to perfect strangers, and to those who are not conspicuously in need of help and encouragement.

The Magic of Christmas has the power of unlocking energies and sympathies which may lie imprisoned through many months, freeing for about a fortnight the superabundance of our natural human good will. If, however, we have coveted, and captured, that super-human good will which goes with real Christianity, we look widely round for the opportunity of lending a hand anywhere and everywhere.

Here is an experiment in practical all-the-year-round goodwill which has come to our notice, of which it is encouraging to hear. There is a Unitarian couple living just a few miles outside a big city, but "not right in the country. . . . The smoke from mill chimneys (and from heathen folk firing their chimneys!) is a part of the day's outlook. But the air is really splendid. . . ." And as they have a spare bedroom it seemed to them that somebody who needed a rest and a change away from home for a little time might benefit by a stay with them. So they offer hospitality to any such person who could benefit by a change, and would be ready to help in the house in various ways to make up for the extra housework involved, as no servant is kept. They ask for no payment, but if it would make a visitor feel more comfortable, they would accept payment for food, in whole or in part. But these Unitarians feel inspired by the advice of Jesus to his disciples: "Freely ye have received, freely give."

This seems to us the right spirit,—a readiness to share one's life with the stranger, whom we are apt to be afraid of (suppose they aren't our sort?!) No, on the contrary, an expectation that at our best we are all the same sort, because we are all human, "sons of one family"—and in spite of the personal fads of this son and that daughter.

There are many possibilities, when we begin to explore the landscape, of showing extraordinary good will. We know of folk, and quite poorly-off folk, who from time to time arrange an outing or a party of other people's children (even when they have some of their own), and so extend the bonds of active good will; people who unlock the doors of their ordinary lives to let themselves out into a world which needs more fellowship. Needless to say, they enjoy their own freedom.

In Hardy's ironical lines there are many lurking implications. Are we, Unitarians, just paying three hundred and odd ministers to bring peace and goodwill and leaving it at that, or are we looking round for the opportunities to act up to

Thought for Peace Sunday,

DECEMBER 21ST, 1930.

"Peace upon earth!" was said, we sing it
And pay a million priests to bring it.
After two thousand years of Mass
We've got as far as poison gas!"

Thomas Hardy.

the generous feelings which perhaps even the lest effective ministers help to come to birth in our hearts? At any rate Christmas gives us opportunities of doing something extra for our neighbours far and near which will not, we trust, be thrown away.

"Jesus — Lord or Leader?"

A Congregationalist Avows His Unitarianism.

The publication of the Rev. Frank Lenwood's new book, "JESUS—LORD OR LEADER?" (Constable, 7/6), is an important theological event. Here is a fearless, thoughtful, and scholarly statement of our Unitarian teaching of *the Leadership of Jesus*, written by the minister of an East End Congregational Church in London, who has found his own way to that teaching. We believe it will profoundly encourage those lay people and ministers in the Free Churches who have been drawn to our Unitarian belief that Jesus actually *gains* in power to inspire us when we see him stripped of claims to Deity, and standing in the simple robes of his human heroism.

Mr. Lenwood, whose father was a Baptist minister, tells how he experienced his "conversion" at the age of fourteen, went to Oxford intending to be a missionary, and did eventually go to the mission field at Benares after some years as tutor at Mansfield College. Typhoid brought him home after three years, but he took up the post of Foreign Secretary to the London Missionary Society, resigning it after thirteen years in 1925 in view of his change of theology which had been taking shape through the intervening years. But, says he, while his theology altered, his *religion* changed little; and we think that one of the great services this book will perform for the cause of "liberal theology," lies in its attempt to demonstrate that a Unitarian faith is not a watered down faith—it may have a drive which will make its devotees do exploits.

There are some ably written chapters examining the evidence for the abandoned belief that Jesus was God in human form. Dealing with the Fourth Gospel Mr. Lenwood shows how, in spite of its mystical insight, it betrays a lower moral sensitiveness. "It is a Gospel of love, but not to opponents." He mentions the "wrangling dialogue" in which Jesus falls short of the sympathy that we associate with him in the first three gospels. Hence it is argued that the writer of the fourth Gospel with this moral insensitiveness is not a valid witness for the deity of his hero. He makes him less than divine. The same argument is applied with modifications to the other gospels. In a daring chapter on "Was Jesus liable to error?" Mr. Lenwood rejects the thesis of Dougall and Emmet's *The Lord of Thought*, namely that *all* the sayings of Jesus which seem to fall short of perfect charity and nobility of mind are due to the misrepresentation of reporters. He thinks it one of the finest things about Jesus that he compels us to criticise himself, and he finds him the more lovable and captivating leader because he was not devoid of a sense of unworthiness, and refused the title of "good." There is also a well-argued chapter proving that the orthodox doctrine of the Incarnation is not consistent with its own requirements; it does *not* succeed in making Jesus a full human revelation of God.

The references to our denomination will interest our readers. Many Unitarians will agree with Mr. Lenwood that the effectiveness of our Churches has been handicapped by their inability to adopt some sort of basis for the preaching of a common message. It is not, as its critics assert, says the author, that Unitarianism has proved itself a sterile faith; but that setting the pursuit of truth *before* the preaching of a common message, they have allowed the members of their Churches to assemble as "inquirers" rather than as convinced reformers marching in step to the city of their vision. In support of this contention he quotes from Dr. Gow's *The Unitarians*. Mr. Lenwood holds that the pursuit of truth is only *one* of the functions of a Church, and to treat it as the sole function is like making gland therapy the sole function of medicine. Perhaps Mr. Lenwood does not realise how painfully we have realised the weakness of our free basis position, proud of it as we are; but we have been able to discover no halfway house between intolerance and complete doctrinal freedom. To-day we are trying harder than ever to reach a working agreement as to our message. This magazine has always stressed the need for unity in our teaching. Moreover we cannot help wondering what the comon message of the Congregational Union would be if the hounds of orthodoxy should set themselves upon Mr. Lenwood's traces!

This book is one for Unitarians to buy, read, and lend to their friends. It will strengthen their own faith, for its attitude is not destructive but heartening. In putting Jesus before us, not as Lord but as Leader, it makes us more eager to follow him. —A.W.V.

"If you will have it that Christ is only human, so much more divine must your humanity be."

James Martineau.

Yuletide or Christmas.

In the remote past long before Christians initiated their festival, Yuletide was commemorated, the passing of the Winter Solstice was hailed with rejoicing and mirth, the yule-log was dragged from the forest to blaze away merrily on the wide and open hearth ; for the dark powers had been overcome, the Sun God had triumphed and had re-emerged shedding forth light and warmth upon the earth. From remote times a great winter festival has taken place on or about the shortest day in the year,in celebration of the birth of a supposed world Saviour, and it is by no means confined to Christianity alone. Indeed the Christian festival was only adapted in the fourth century in imitation of the Pagan rites celebrated at that season. There have been many different dates assigned to the birth of the child Jesus and it was not finally settled till the year A.D. 390 when St. Chrysostom writes, "On this day (that is 25th December) the birth of Jesus was lately fixed at Rome in order that while the heathen were busy with their ceremonies the Christians might perform their rites undisturbed."

The holly and mistletoe so specially associated with Christmas play a great part in the old legend of the death of Baldur the Sun God of ancient Scandinavian mythology (Norse), Baldur the bright and beautiful, whom the early Christians recognised as like the Christ. Frigga the mother of Baldur had taken a promise from all living things that they would not hurt this much-beloved son. From one plant only did she forget to ask this promise, thinking it too small and insignificant to be a source of danger. This plant was the mistletoe. Baldur, proud to be immune from danger, proposed that his brothers should try their strength against him, but all their efforts to overcome him proved vain. Loki the evil genius of Scandinavian mythology persuaded Hodur, the blind twin brother of Baldur, to hurl at him a spear formed from the mistletoe. The spear caused a mortal wound, and Baldur's life-blood stained the white berries of the holly, and from that time onwards the holly berries have retained their crimson hue. The mistletoe grieved for the harm which had been done caught in its petals the tear drops of the assembled gods which were then crystallised into waxen berries. The mistletoe and the holly thus stand as a memorial of the sacrifice of one of the mythical Saviours of the world.

Along with other Christmas decorations the holly is the most conspicuous, it has, however, no tradition linking it with the birth of Jesus. The Christmas Rose can boast that it holds this distinguished position, as revealed in the following touching legend. At the time when the wise men from the East went to present their gifts to the child Jesus in Bethlehem, a peasant maiden in the City of David who had heard the news, wept because she had no gift to carry to him. To her in a vision came an angel who asked the cause of her grief and bade her rather rejoice at the birth of the Saviour. The maiden replied that she could not rejoice, for since all who took gifts to the child received a blessing, she with no gift must go unblessed. The angel answered that it was not the gift but the spirit of the giver that mattered, but since she wanted a gift she should not go empty handed, and he bade her look on the ground where from her tears had sprung the first Christmas Rose. Eagerly she gathered the flower and hastened to present it to the child, who smiled upon her, and his smile carried the blessing.

The following is an interpretation of those wonderful heavenly scenes which Matthew and Luke described as having heralded the coming of the Babe of Bethlehem, the opening heavens, the halting star, the singing angels, etc., and I think the first essential to a clear understanding of the spiritual significance of these nativity stories is to bear in mind, as we read them, that the Christ child whose coming they described had not only been born, but crucified many years before the earliest of them was written. And the second point to remember is this, that not only were those accounts written years after the death of Jesus but they were written by men whose hearts were aflame with deep devotion for the memory of the man who had been that holy babe. Now, if poetry is still the language of human devotion, if we still clothe the memories of our beloved in the robe of the ideal, is it unlikely that this would happen then? Remember that Matthew and Luke were trying to account for the beautiful life that had so completely transformed their own. Jesus had declared himself to be the Christ for whom their race (the Jewish race) was eagerly but ignorantly waiting. They thought he spoke of a Messiah who would be preceded by signs and wonders in the heavens, who would fulfil their Jewish Scriptures as they had been taught by the blindest of guides to interpret them. But the Christ of whom Jesus was speaking was the light that lighteth every man, the inward spirit of Love and Truth with which he had so completely identified his human will. What more natural, under these circumstances, than that round this simple story of his pure begetting, these writers should weave the mystic garlands of a mysterious birth? What more natural than that they should speak of the outward circumstances of that birth in terms of those inward transformations which had attended the advent of the spirit he revealed within their own souls? Had not the coming into their earthbound lives opened for them the heavens? Was not he himself the day-spring that had dawned within their hearts, the morning star with its promise of the

coming day of righteousness? Had not his coming filled the secret chambers of their spirit with songs unspeakable? Were not the heavens of their regenerated hearts filled with that white-winged host of noble purposes and unselfish hopes whose angelic ministries still brood in strength and pity over the world? All this the prophet of Nazareth had done for them. How else could they write the story of such friendship save in the poetry of devotion? Can you imagine the poet Shelley finding any other medium to express his passionate sorrow for the untimely death of Keats? Why, he sees the spirit of his dead friend everywhere, but he never expects that those who read those lofty and beautiful lines of his will believe he means it to be taken literally. He says of Keats:

"He is made one with nature;
There is heard his voice in all her music
From the moan of thunder, to the
Song of night's sweet bird."

No one has ever accused Tennyson of untruthfulness when he says of his departed friend Arthur Hallam:

"Thy voice is on the rolling air,
I hear thee where the waters run,
Thou standest in the rising sun
And in the setting thou art fair."

Everybody who reads these exquisite lines (from In Memoriam) knows full well that they are not true as facts, nevertheless they testify to a friendship that no mere record of facts could ever describe. They are true not as a photograph is true to the outline of the face it represents, but rather as the portrait of some great master who has caught the message of the soul that was looking through the eyes.

In some such way as this I think we will discover the spiritual significance of these nativity stories. They are true, not with the truth of the historical, but with the truth of the ideal, which is to say that they are true with the deepest truth of all, and their inner purpose is at once evident when this is clearly seen. It is to teach us to look for the spiritual in the material, the eternal in the temporal, the divine in the human, the mighty in the lowly, the great in the small.

—J. W.

"The Carol Singers."

A CHRISTMAS TALE BY DENYS GRAY.

It was on the Sunday evening before Christmas after a Carol Service in the Parish Church of St. Olave's at Clinton Mainfield that Mr. Morrison asked his choir if they would like to go out for a sing on Christmas Eve. St. Olave's choir did not usually go carolling, but there had been a request for a performance. Mr. Lacey, a churchwarden, had so enjoyed the carols that he asked Mr. Morrison to get the choir to sing for his wife, who had been confined to her room with a spinal complaint for many years. They lived in a fine old house called Low Byres, a mile or more from the village of Clinton. When the choirmaster passed on the churchwarden's invitation to the choristers as they were taking off their cassocks in the vestry, the boys could hardly suppress a cheer.

"I bet there'll be grub!" whispered Alec Burley; and the same thought semed to be uppermost in the minds of the other junior choristers. The tenors and basses made no difficulties. Most of them could remember when Mrs. Lacey used to come to church and sit with her husband and grown-up son Gerald in the big square pew near the lectern—an erect figure, always well but quietly dressed. Now, they knew, she could sit erect no longer, being bowed down by more than her spinal affliction, for that son had been electrocuted in an accident at the colliery which employed him as chief engineer. His loss had fastened a weight upon her upright mind.

Christmas Eve came, and after an early practice in the vestry for the trebles, Mr. Morrison gave his last instructions.

"Don't forget to wipe your feet, boys," he said; "and if you are given anything—I don't promise you will be, you know, but *if* you are, don't forget to say Thank you. And if its something to eat, don't eat it until you get outside."

Unfortunately it had turned out a miserably wet night. Frost and snow seemed to have forgotten that Christmas was due, and instead of crisp whiteness, a steady patter of rain was covering the road to Low Byres as the boys trudged along with Mr. Morrison, and Mr. Cornford the bass soloist. The other men had hired a couple of taxis to take them.

Some of the boys started singing "Nowell" as they walked along in their dripping macintoshes, one or two huddling under umbrellas which dripped down the necks of those who could not get properly underneath. Mr. Morrison advised them to stop singing, or they would have no voice for Mrs. Lacey.

Silence fell. The chances for and against the distribution of mince pies after the performance had been already fully discussed. Some of the boys began disclosing their hopes about Christmas presents which the morning would verify or shatter; but Jim Trevor, the boy who took the treble solos, whose voice was the envy of the village, was thinking what he would do with his "earnings." He had no doubts about bringing away something worth while from Low Byres. He had been much in request at local concerts and "efforts" that autumn, and his tips had been most satisfactory. If there were buns or mince pies he would save something for Marjory.

Marjory was his sister, nearly two years older than Jim, but not one of your silly sort of girls, and she was one of his best pals. She would have thoroughly enjoyed the lark of coming out singing with the boys on a night like this, rain or no rain Why didn't they have girls in the choir? Her voice wasn't half bad really, thought Jim. Jim shared most of his prizes with Marjory. Though he was a sturdy-minded boy with no sanctimonious nonsense about him, he was generous to a fault.

By this time they were walking down the drive of the house under a dripping canopy of fine coniferous trees. The adult choristers had not yet arrived, so the punctual party had to wait a few minutes in the covered porch, in order that the whole choir could go in together.

It was good to see the warm lights when the hall door was opened, on a large lounge bright with a big roaring fire of pine logs, and walls hung with branches of berried holly. There was much business of shaking umbrellas, hanging up macintoshes, drying wet faces, and tidying disarranged locks in the cloak room, before the choir were ready for the maidservant to usher them into the somewhat awe-inspiring drawing-room, where Mrs. Lacey was sitting propped up on a couch, making herself as erect as her infirmity would allow.

Her husband gave them a warm welcome, and introduced them in a body to Mrs. Lacey, who said how very much she was looking forward to the treat, and what a shame it was to have fetched them out on such a night when they might have been playing Christmas games at home. Mr. Hughes, the organist, sat down to the piano, and the boys began to feel less awkward when the opening bars of "Good King Wenceslas" were sounded. Boys and men sang their alternate verses with fervour, and followed up the old favourite with two old English carols more plaintive in their harmony, and then Jim came to the front for his solo part in Bairstow's Cradle Song. While he was singing he saw that Mrs. Lacey was looking intently at him, and he could not help noticing how bright were her eyes. How could he know that the carol was taking her thoughts back to a Christmas thirty years ago when she had experienced the feelings of motherhood for the first time? Jim had often sung to a packed village hall, but he had never put more feeling into beautiful words and music than he now found himself expressing for this audience of one. Mrs. Lacey's husband, and two other friends who had come in, did not seem to be there, and he was just singing for Mrs. Lacey. She looked rather like his Aunt Jenny who lived at Danesway, who was always asking him to sing for her if he went over, but he often said he couldn't. Next time, he thought, perhaps he would consent.

More cheering tunes followed—"I saw three ships," and "Unto us a boy is born,' and though he was no longer singing a solo, Jim's eyes now and then met the old lady's as she looked along the row of faces as if she were searching for something.

She thanked them very simply and kindly when the carols were finished. She said they had made Christmas much more real for her by coming to sing the fine old carols, and she hoped they would all have a very happy Christmas at home. Then Mr. Lacey gave a wrapped present to each adult chorister, and each boy received an orange, a mince pie, and a new shilling. Eyes were now sparkling more than ever. They all shook hands with Mrs. Lacey, and when Jim Trevor went up she thanked him for his solo, and gave him a box of chocolates for himself.

It was still raining when the boys ran out, laughing and joking, from the door of Low Byres. They gathered under a big cypress tree near the gate of the drive, and ate their mince pies. Mr. Morrison had told them not to litter the garden with orange peel, so the oranges were reserved for a later feast. Jim shared his chocolates round among the boys—keeping a few of the biggest back for Marjory.

"Don't let's go home," said Burley. "It's not very late. Let's go and sing somewhere else on our own."

"Where can we go to?" asked Len Sanderson.

"Old Greenway's," answered Alec; "I bet we'd get some cake or mince pies from him."

"Too far," said Jim.

"Bilge! He doesn't live half a mile up the road from here."

"I know what would be a lark," suggested Jim, "let's go and sing at Abey Levis's!"

"Levis's! But Levis's are Jews!" shouted a chorus of incredulous voices.

Though Jim had said it would be a lark, this was more or less a stroke of diplomacy. Abe Levis went to his school, anl Jim's generous heart had been really concerned to hear that Abe, who came in for a good deal of chaff about sausages and other foodstuffs which he was forbidden to eat, was not able to take part in any Christmas festivities owing to the narrowness of his father's outlook. It did not matter to Jim that the Levis family made merry at other seasons of the year and on other pretexts. Christmas was Christmas, and nobody ought to be left out of merry-makings for Christmas. Jim developed his idea.

"Yes, that's the point," he said. "Abe's dad stopped him singing Christmas carols with us, and he can't come out to-night. Let's show we haven't forgotten Abey. People oughtn't to feel un-Christmassy; and if we were decent to him the old man might change his mind."

One or two of Jim's pals seemed disposed to follow his lead. But Burley was under no illusions.

"Well, if you want a crust of unleavened bread

or whatever the old Sheeny has to eat, you go and sing to Levis's," he sneered. "Who's coming to Greenway's with me?"

"I hope he makes you sick," said Len charitably; "I'll go with you Jim."

Once the forces were divided only three supporters were found to be game for the unofficial mission to the Jews. "Never mind," said Charlie Grocott, "you can sing the Cradle Song, and we three'll come in with the chorus."

"No fear," said Jim; "Good King Wenceslas first; if that doesn't fetch them, nothing else will."

The rain was stopping as the four boys gave tongue to Good King Wenceslas outside the door of the Levis household. There was no doubt about its fetching the house holder. And there was no mistaking his temper as he flung the door open.

"Here, what's all this?" he shouted. "You dirty little Christians coming to mock my family!" He advanced a threatening step towards the singers. The three members of the chorus took to unseemly flight, but Jim Trevor stood his ground.

"But its Christmas, Sir!" he protested.

"To the Devil with you and your Christmas!" shouted Levis senior advancing another step.

Jim was wavering on the verge of flight himself. But his mission was not accomplished. He must see it through.

"Please sir," he persisted, "we wanted to make it Christmassy for Abe. . . ."

"Get out before I fetch the police," hissed Abe's angry parent. "Did you think I would have anything for you?"

"No, and we didn't want it," said Jim stoutly; adding with a sudden impulse—"only I've got a Chrismas present for Abey;" and out of his pocket he drew his new shilling.

Levis was too blind to see or to understand. He came down two steps, seized Jim by the wrist, and swung him roughly out into the street. The shilling went spinning across the pavement, and the house door slammed.

Jim felt sore within and without.

"And on Christmas Eve too," he muttered as he groped for his shilling in the dark. Peace and good will had been grossly affronted, and resentment was rising fast as Jim rubbed his twisted wrist. He found the shilling and his thoughts turned homewards. "It will be decent at home," he thought. "And I'll put that shilling in Marjory's stocking."

National Unitarian & Free Christian Temperance Association

SECRETARY: REV. W. M. LONG.

THE ROYAL COMMISSION ON LICENSING.

SOME MEDICAL, SOCIAL AND ECONOMIC ASPECTS.

The evidence of witnesses on the medical, social and economic aspects of the drink problem has been of a most important character and will, doubtless, be very carefully considered by the Commissioners.

Sir George Newman, Chief Medical Officer to the Ministry of Health whose valuable work is so widely recognised and appreciated, was, of course, one of the principal witnesses. He reminded the Commission that he had for many years studied the effect of the excessive consumption of alcohol from a public health point of view, and went on to remark:—"It is said that people take alcohol because they think it strengthens them. . . . I know of no scientific evidence in support of this view. . . Alcohol is a narcotic rather than a stimulant and its main effect (apart from the effects of its continued excessive use on particular organs), is exerted upon the nervous system. Its nutritive value is strictly limited and transient. and its habitual use as an aid to work is physiologically unsound. . . It is extremely significant that persons engaged in occupations involving prolonged exertion of mind or body, and persons working at skilled occupations demanding fine adjustment and alertness find it necessary to be exceedingly abstemious in the consumption of alcohol." In reply to questions, Sir George said: "State, municipal and industrial action has restricted the former compass of the liquor trade" (e.g. curtailment of the hours of sale . . . facilities for the provision of non-alcoholic refreshment in industrial canteens, etc., restricted sale to children, and the price of alcoholic beverages, had all contributed to the lessened consumption of alcohol). "I am convinced that curtailment of hours of sale has been conducive both to sobriety and to less broken time in industry."

Sir George referred to the high mortality of persons engaged in the liquor trade and to the relationship between alcohol and venerial disease and pneumonia. The same thing. he said, applied to tuberculosis, and he attributed the amazing decline of this disease during the last century to the increased sobriety of the people.

Sir H. H. Dale, M.D., D.Sc., Secretary to the Royal Society, and Director of the National Institute for Medical Research, said that a licensing policy should recognise (1), that alcohol is not an aid to efficient work, but always a hindrance, and (2), that facilities for repeated access to it . . . are liable to promote, even in some of the technically sober, a habit leading to permanent loss of health and efficiency.

—*E. F. Cowlin.*

The Book Corner.

My Dear Reader,—

You have probably read that estimable novel by H. G. Wells, entitled "MEANWHILE," and published in 1927, by Ernest Benn (7/6.) This is really Mr. Wells' views on the General Strike of 1926, but it is more than that and has permanent value. The sub-title of the book is "A picture of a Lady," and I think the thing that Wells is driving at may be summed up in a conversation between Mr. Sempack and Lady Catharine. Mr. Sempack is the speaker—"Between us there is a great gulf fixed. I live to create a world and you are the present triumph of created things. I doubt whether life has much more use for a perfect thing, for finished grace and beauty . . . . . than an artist has for his last year's masterpiece. Life grows the glorious fruit and parts for it . . . . . ." "MEANWHILE" — The gist of the story shows that life is a state of becoming ; ever going on to greater glory. Many of us spend our days meanwhiling ; content with things as they are ; satisfied with ourselves ; living in the present and having no vision of the future; pre-occupied with our own petty affairs. Or the second way of meanwhiling is in looking to the future quite sure that great things will come to pass, hopeful, but meanwhile making no attempt to make our dreams come true. These types of MEANWHILING are contrasted with living, which necessitates vision and personal effort and courage.

I have before me two fifty page booklets, viz. : "A FAITH TO HELP AND GUIDE"—being a handbook for senior and adult classes ; its aim being to "present a sure foundation and a reasonable Faith by which to live" and "THE TRUTH ABOUT THE BIBLE"—which is a collection of the Study Course which appeared in the "MONTHLY" during the first quarter of this year. They are written by H. Bodell Smith, late editor of the "Monthly," and may be had from The Bookroom, Essex Hall, W.C. 2, at 6d. per copy, and larger numbers at special rates.

I wish I had space in which to comment fully upon G. A. Studdert Kennedy's book "THE WARRIOR, THE WOMAN AND THE CHRIST" — (Hodder and Stoughton — Popular edition—2/6.) As the author says : "This book bites off more than it can chew. My only excuse is that they are the unanswerable questions which life asks and to which it demands an answer—in deeds."

"The principle of creative conflict appears to me to be the key of the problem of all personal relationships"—says Kennedy—and he relates this creative conflict to World Peace ; the Sexes ; The Economic Factor, etc. His thesis is that the characteristic of the Warrior is to destroy, while that of the Woman is to preserve and to construct. He points out that the Warrior must not be tamed, nor destroyed, nor repressed, but redeemed. The Christian way of life offers a means by which the Warrior's fighting spirit, his fire, his initiative, his energy, his skill, may be used for service and not destruction. Thus the Christ becomes the great Creative Warrior, bearing qualities which are of value both to the Woman and the Warrior. You may not agree with all that is said in this book, but it is certainly stimulating and invigorating and from whatever aspect you approach it, social, economic or religious, I feel that you will not have read it in vain.

As a reader of the "MONTHLY" you are not unaquainted with the arguments which are put forth in favour of CREMATION, and which H. G. Wells claims to be "The most civilised and desirable method of disposing of the dead." Thus I introduce to you a little book entitled "CREMATION"—by Florence G. Fidler (Williams and Norgate, 1/.) In this book there is much interesting information packed into small space ; telling of the earliest time when man became aware that something must be done with a dead body, to the time, spoken of in Frazer's "GOLDEN BOUGH" — when man believed that Fire was the only force strong enough to purify the spirit and make it fit for communion with the gods. As well as dealing with the ancient and modern history of cremation, in many lands, the writer speaks of The Process ; The Law and Economics of, and the Ojections to, Cremation. She states that the first Crematorium was opened at Gotha in 1879, and that there are now ninety in Germany, and that since the war the movement has advanced rapidly, for "in nearly every country there is some sort of society which exists to advocate cremation and it is becoming an acknowledged factor in modern life."

NEXT MONTH—

'Romola" will write on recent books about INDIA. There will also also be an article by C, W. TOWNSEND on "The Political Situation in India."

The book is divided into short chapters and is clearly and simply written.

"A GARDENER'S PRAYER BOOK"—Being a few Prayers and Thoughts from the Lessons we learn of Flowers and Trees in a Garden—M.L.W. (Student Christian Movement, 2/6) is a little book of charm and utility; its sources are wide and varied and all garden lovers will welcome this collection of prayers on flowers and trees; the beauty of the earth and the seasons and birds, and harvest and rain. A love of nature naturally leads to poetic expression and thoughts of appreciation and worship, and in "A GARDENER'S PRAYER BOOK" we have a combination of these qualities; thus presenting us with a thing of beauty and value.

"THE LEGEND OF THE CHRISTMAS ROSE," is written by one of our London Lay Preachers—Helen K. Watts, and is published by the Lindsey Press—Essex Hall, at 4d. This is a story in verse of a shepherd's child, Madelon, who was distressed because she had no gift to present to the Children's King, but an angel led her to where the Christmas rose was blooming and thus she was able to offer a gift:—

'The Mother smiled. "Dear little maid,
Thine are the flowers that never fade:
Fair thoughts, sweet words and acts of love,
Which grow in heavenly fields above."'

And lastly I recommend to you A Christmas Allegory by one who needs no introduction to Unitarians, viz.: the well-known novelist, R. H. Mottram, it is entitled "THE OLD MAN OF THE STONES." This is also published by the Lindsey Press, at 6d. The story takes us on a pilgrimage from the time of the Old Man of the Stones whom everyone in the valley obeyed, before the advent of the Mad Young Leader whose God was in the skies; through the Christian centuries up to the present time—showing that the message of this so called, Mad Young Man has never really been fully understood, though slowly the ideas which he brought to mankind are influencing the human race. The writer points out that though many have paid allegiance to this leader and many institutions have grown up in his name, all paying lip service to a God of Love, whom he proclaimed, though often denying him in deed—yet few have learned that it is within oneself that this authority of God resides.

And so to-day many are going back to a belief, something like that of the Old Man of the Stones—Pagan worshippers of Sun and Air—away from the factories and their tyrannous rule. And others are passing through a period of doubt, of uncertainty, and yet: "There is only one Festival connected with this belief. It is Christmas. . . And on one day of the year, if on no other, even the pursuit of wealth and the endless anxiety of men who are no longer led, but must lead themselves, are stilled. And lest this festival of all festivals at which the Word of God used to be made manifest to man die out and leave the disbelieving world in darkness, the few believers keep it." But I hope you will read this delightful little allegory for yourself.

With the seasons greetings to you.

Yours ever,

ROMOLA.

Creeds and How they Came.

By H. BODELL SMITH

Study Course (20) one chapter for each Sunday in the Quarter for Senior Class or for Adult Discussion Circle, Sunday or Weeknight.

Dec. 7th—(10) **THE CURSE OF THE DEAD HAND.**

Imagine a despotic ruler compelling the people to believe as he believes, to do as he commands, to speak freely only what he approves, on pain of the severest penalties for any disobedience, including even torture and death. Under such repression all subject to his rule are made to feel the pressure of his hand. They are his slaves without liberty of thought, or freedom of opinion, or leave to act according to conscience. Their permission to grow in mind or to develop their faculties freely with opportunity to live a healthy existence, is denied them. They are held down, imprisoned, suffocated, crushed under the tyrant's hand. If the injustices of his rule are continued after his death, the people still suffer under the curse of the dead hand.

That is what happens if a powerful church in past ages has imposed upon mankind theological creeds, said to be final and all sufficient statements of divine truth, which must be believed if men are to be saved from the most fearful terrors. With the power of the state or civil authority in support, all objection or protest against these creeds is denounced and punished as heresy and infidelity. Freedom of thought about God, or human nature, or duty, or future destiny, is forbidden and repressed. The dead hand of the past continues to crush the human spirit so that free aspiration of the soul is made impossible. By such creedal despotism people are still held in bondage to false beliefs, to barbarous ideas, to the lowest and vilest conceptions of human nature and the basest notions of the character of God.

Is it any wonder that one result of this should be a profession of Atheism? If religion be what these ancient creeds represent, a natural result is, that thinking people want none of it, with the consequence that they are indifferent to anything having the name of "Church." Agnosticism abounds because the confusions and unreasonableness of orthodox theology inspire distrust of any kind of religious profession. All which is a great misfortune to mankind.

It is a calamity because real religion is the most important concern in human life. To ignore it is disastrous. It means righteousness, the practice of justice towards God and mankind. It is simply that—the science of justice in all its applications. To be indifferent to that is to ignore the key of all true progress. Thus understood religion is practical, the most practical thing in the world if only people will make use of it. But freedom is the very breath of its life,—freedom to grow in thought, knowledge, intelligence, wisdom, and nobility of character. For true religion to have its opportunity one indispensable condition is that the curse of the dead hand shall be lifted away.

Dec. 14th —(11) **FREEDOM AND FAITH.**

The free search after Truth in all departments of science produces wonderful results. If the limitations of the dead hand of the past had been imposed against such research we would still be existing in the darkness of the Middle Ages. Discovery and invention have transformed the conditions of life and raised the standard of living, and much real progress has been made. One significant fact to be noted is, that freedom to seek after truth leads to agreement of belief. This is exemplified in the science of sanitation as appied to centres of population. In all branches of science freedom of research leads to a unanimity of faith.

The same is true of free thought in religion. Freedom is not an end in itself but a means to something else. Where people are free to think out their own religious faith they must inevitably gravitate to agreement in certain definite beliefs. They may refuse to be tied down to fixed creeds or to final statements because they know that there is always the possibility of new light. But that does not prevent them from being able to state what their beliefs are now so that they can let others know what they are and what they themselves stand for, always on the clear understanding that they are free to adapt their statement in accord with any further light that may come.

Free thought, therefore, as a basis of religious belief does not necessarily mean vagueness and indefiniteness. It inevitably leads to definite convictions. In real life it is always so, and therefore in matters of religious faith. The greater the freedom of thought the greater is the corresponding amount of truth obtained. Freedom as a condition is important but not more important than faith. A Church cannot exist for freedom only nor for the promotion of freedom alone. It must make use of its freedom for other purposes of equal importance to itself. Freedom is for something,—to seek truth and right, to do the right, to promote the right, to propagate truth and justice and faith; indeed to practise everything that is good.

The religious faith of a free church, free from bondage to fixed and final dogma, is certain to be reasonable and therefore the more true. All the more grand and beautiful because it is the result of free thought. Being the result of free inquiry and the test of reason it will bear every examination and stand against every criticism. Nothing can shake the power of truth. So far as it is true it is in accord with eternal reality, with the constitution of the universe and the divine order of creation. The fullest exercise of freedom of inquiry produces the grandest faith by which to be guided through life on earth, and the fittest preparation for any other world that is to come.

Dec. 21st—(12) **THE CREED OF A FREE CHURCH.**

What must be the Creed or religious belief of a truly *free* Church? It is sure to be the best and truest possible at the time. It would be something like this:—

We believe in free inquiry in the search after Truth.

We believe that this free search after Truth will lead us to the truest and noblest conception of the character of God.

We believe that God is absolutely perfect in goodness and righteousness, and therefore that there cannot be anything too good to think of Him, nor too sweet and beautiful to say of Him.

We believe that He is the Father of our spirits and that all human souls are His children, partakers of his divine nature and that He has created us all to become perfect as He is perfect.

We believe therefore that the human soul being of the same nature as the Father of our spirits, is as immortal and as imperishable as He is.

We believe that nothing too good can be said or thought, of the possibilities of human nature, and that the most perfect examples of human character, in sweetness of disposition, in lovableness, courage, uprightness, heroism, and grandeur of soul, show in part what it is in every human soul to become.

We believe that God is Almighty to accomplish everything that is right and good for each and every one of His children,—for every human being without any exception, and that He cannot fail to fulfil that purpose.

We believe that God has provided the school of eternity in which to educate and develop the possibilities of the nature He has given us; that we learn from our mistakes, and from the consequences of our deeds, and that the discipline of experience with its difficulties and trials, not unmixed with joy, impel us all ultimately to walk in the right way in agreement with the Father's Will.

We believe that our Heavenly Father permits no waste, that He makes everything to work together for good, that everything that happens is used by its consequences to contribute to the fulfilment of the Divine purposes.

We believe that the wonderful power of personal affection manifested by human beings and put into them by the Creator indicates that He has not less personality and not less personal affection but infinitely more for all His children, that what He has put into human souls He has in Himself in boundless perfection.

We believe that God has made all mankind members one of another, in each other's keeping, designed for Brotherhood and Unity, and for the development and realisation of that perfect system of society on earth and hereafter which is called Heaven.

We believe that by faithfulness to duty, by love and loyal service to mankind and to God, every human soul will be saved from all that is evil, that evil will be turned into good, that not one soul will be lost, that all are equally precious to the One True God our Heavenly Father, that He is no respecter of persons, that the grandest hopes of mankind will be realised, and that all His children will reach the same destiny of perfect life and happiness that will never pass away.

Dec. 28th—(13) **THE FAITH JESUS TAUGHT.**

Jesus did not teach the doctrines of the fixed and final creeds of the orthodox Churches. He said nothing about any theological Trinity, nor did he ever hint that he was more than a man. He did not say anything about substitutionary atonement, nor about any souls being condemned to suffer endless torments in an everlasting fire. Any words about everlasting hell in the Gospel records are mistranslations of what he taught. If, therefore, the doctrines of the orthodox creeds had no part in the teaching of Jesus it follows that those creeds are not the real Christianity.

What did Jesus really teach?

(1)—He taught *Free Inquiry and private judgment* "Seek and ye shall find!" Matt. 7, 7; "Why even of yourselves judge ye not what is right" Luke 12, 57; "There is nothing covered that shall not be revealed, and hid that shall not be known" Matt. 10, 26, Mark 4, 22, Luke 12, 2; "Ye shall know the truth and the truth shall make you free," John 8, 32.

(2)—He declared *the Unity of God* in one Person, the Heavenly Father as the only true object of Divine worship,—"There is none good (perfect) but one, that is God,"—Matt. 19, 17; Mark 10, 18; Luke 18, 19. "The Lord our God, the Lord is One"—Mark 12, 29; "The true worshippers shall worship the Father,"—John 4, 23. The Father "the only true God,"—John 17, 3; "When ye pray, say, Our Father,"—Luke 11,2; Mat. 6,9.

(3)—Jesus proclaimed *the Fatherhood of God* — "Your Father which is in heaven—maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust,"—Matt. 5,45, and is "kind to the "unthankful and evil,"—Luke 6, 36. See also Matt. 6., and Matt.

7. 11; "When ye pray, say, Our Father," Luke 11. 2,; Matt. 6. 9; "One is your Father which is in heaven,"—Matt. 23. 9. The parables of the Lost Sheep (Matt. 18. 12-14, Luke 15. 3-7) and the Prodigal Son,—Luke 15. 11-32, are picture illustrations.

(4)—Jesus declared *the Unity and Brotherhood of all mankind* in his assertion that God is our Father and therefore "all ye are brethren,"—Matt. 23. 8, and belong to each other, able to prove yourselves children of God—sons of our Father in Heaven,—Matt 5. 45, or sons of the most High," Luke 6. 35; that all are members one of another, in each other's keeping, causing injury or stumbling, Matt. 18. 6-7, or being helpers and saviours like the Good Samaritan, Luke 10. 33-35; that the welfare of each is the welfare of all,—if one is helped it helps all, or if one is injured it hurts all, Matt. 25. 40, 45. This Unity or at-one-ment is just what Jesus was represented as praying for,—John 17, 21-23.

(5)—Jesus taught *the Unity of Salvation* in one destiny for all mankind, to be realised ultimately in all—"Ye shall be perfect as your Father in heaven is perfect,"—Matt. 5. 48. God can and will save all.—Matt. 19. 25-6. It is not His will that one "should perish," Matt. 18. 14. Again the parables of the Lost Sheep, and the Prodigal Son are illustrations. There is joy in heaven when a sinner repents, Luke 15. 7, 10,—and every prodigal is compelled by his suffering to turn to the Father's way.

Whatever in the Gospel records contradicts this teaching is either an interpolation from popular superstition, or a mistranslation of the actual words of Jesus. The two Greek words in the Gospels, *Gehenna* and *Hades* translated *hell* never meant an everlasting hell. Gehenna was a valley outside Jerusalem where rubbish and offal were kept burning, and in which the bodies of condemned criminals were thrown; and Hades was a supposed underworld or intermediate state where the souls of all people, both good and wicked were said to await judgment. The word "everlasting" is now ruled out of the more correct revised version and rendered "eternal" for the Greek *aionios* which means limited duration except when governed by what is endless, such as *life*. The word "punishment" is a wrong translation of the Greek *kolasis*—a pruning or correction, so eternal punishment" Matt. 25. 46, should be "temporary correction." Punishment was contrary to the spirit of Jesus.

The Apostle Paul, the earliest New Testament writer confirms this account of the message Jesus proclaimed:—

(1)—"Let every man be fully assured in his own mind,"—Rom. 14. 5,—"Prove all things, hold fast that which is good,"—I. Thess. 5. 21.

(2)—"There is none other God but one,"—I. Cor. 8. 5. "To us there is but one God, the Father, of whom are all things."—I. Cor. 8. 6.

(3)—"One God and Father of all, who is over all, and through all, and in all,"—Eph. 4. 6.

(4)—"The Spirit himself beareth witness that we are the children of God,"—Rom. 8. 16; "We who are many are one body in Christ and severally members one of another,"—Rom. 12. 5, Eph. 4. 25. "Whether one member suffereth, all the members suffer with it; or one is honoured, all rejoice with it,"—I. Cor. 12. 26. "Ye are fellow citizens of the household of God,"—Eph. 2. 19.

(5)—"God our saviour—willeth that all men should be saved,"—I. Tim. 2. 4, "If God is for us who is against us?"—Rom. 8, 31. "Neither death nor life,—nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8. 38-9.

The Unity Fellowship

Extract from letter of an isolated Unitarian in Palestine:

"My best thanks for the further numbers of the 'Inquirer' kindly sent to me, and especially also for Travers Herford's pamphlet, 'The Idea of the Kingdom of God,' which treats in a very lucid and convincing way one of the most controversial subjects of theological discussion. In connection therewith it will interest you to learn the gist of my conversation in 1921 with Mr. Christian Rohrer, the President of the German Templar Organisation in Jesusalem, at present the only religious body in Palestine . . . . a body of virtual Unitarians. . . . . I explained to Mr. Rohrer my Essene ideals and my desire to renew the ancient Jewish Essene order, which existed in the time of Jesus, on modern lines, as a centre of liberal religion . . . Mr. Rohrer replied, 'First of all tell me, where do you expect the Kingdom of God to come into existence—on earth, or in some heaven beyond the stars?' I answered, 'On earth.' Then he grasped my hand and said, 'If so, then I fully agree with your ideals.'

"The 'Inquirer is now, besides the 'Unitarian Monthly' the principal source of encouragement in my modest activity towards interesting people in Palestine for the 'Kingdom of God on earth." . . . .

OUR MINISTERS.

Rev. R.H. U. Bloor, B.A., has accepted an invitation to become minister of Essex Church, Kensington, from the beginning of next year.

Rev. W. E. George has sent in his resignation as minister of Friar Gate Chapel, Derby, to take effect from the end of January.

Rev. Henry Hall has been welcomed to the ministry at Coseley.

Rev. P. W. Jones, of Newport (Isle of Wight), has accepted an invitation to the ministry of Oldham Road and Willert Street Congregation, Manchester.

Rev. R. F. Rattray, M.A., Ph.D., Principal of University College, Leicester, has accepted an invitation to the pulpit of the Memorial Church, Cambridge.

Rev. H. Lismer Short, M.A., who entered the ministry this year after a year as Hibbert Scholar in America, has accepted an invitation to the pulpit at Rochdale.

Rev. Basil Viney has begun his ministry at Wood Green, London.

Rev. T. L. Jones has been inducted at Nottage, South Wales.

Rev. Thomas Munn has been installed at Cairncastle, Ireland.

OUR LAYFOLK.

Mr. Leonard Badman has been welcomed as superintendent of Rhyl Street Mission, London, in succession to the Rev. W. H. Rose, of whose death we hear as we go to press.

Mrs. Wootton, who has been second soprano in the Choir of the Church of the Messiah, Birmingham, for over sixteen years was presented with a cheque after the morning service on October 26th by the Chairman of the Vestry Committee, Mr. Edmund Beale, in recognition of her valuable services to the church.

The attention of readers in the Manchester District is drawn to the Liberation Society's advertisement on page 178. The Liberation Society seeks to promote the freedom of religion in England by removing inequality present where one church is privileged with "establishment." "This surest way to unity of spirit is to remove all remaining inequalities. Liberty and equality are the necessary bases of fraternity."

For the Children.

Norman heaved a big, big sigh.

"Oh, how shall I tell them?" he said; "I wish I knew what to do."

"Gracious, child! Whatever in the world do you want to do? You've said that before. I don't know how many times."

Norman jumped. He had thought himself alone, and was so worried that Susie seemed to spring from nowhere.

However, he was really relieved that it was Susie who had surprised him. She had been with the family longer than Norman could remember, and had always been his very particular friend.

Times without number he had confided his troubles to her, and, times without number, she had shown him the way out.

"Well" she said, "What is it, this time?"

"Well, you see, Susie, its like this," he began.

"Oh, if it's like that," she interupted, "you had better come to the kitchen and tell me; I'm busy."

When they reached the kitchen, Norman closed the door, switched on his quietest voice and told his story.

"Susie," he half whispered, "I know there isn't any Father Christmas at all."

"The idea!" gasped Susie, pretending to be alarmed.

"But I know there isn't, Susie."

"Indeed! And how do you know that, young man?"

"I found out last Christmas."

"Oh! That was clever of you. And what did you find out?"

"Something must have waked me up, and before I went to sleep again, I heard someone in my bedroom."

"Oh, you must have dreamt it."

"I thought it might be Father Christmas, so I pretended to be asleep."

"Well, wasn't it Father Christmas?

"No, it wasn't."

"Of course, it was; or how did you get such a fat stocking and all those lovely things besides?"

"I know."

"Well?"

"After a bit, there was a light and someone whispering to someone else."

"Whispering? I didn't know Father Christmas went about whispering; but perhaps he feels lonely and whispers to himself for company."

"No, I distinctly heard Mummie whisper, he's fast asleep; but hurry up before he wakes."

"Are you sure?" said Susie, slowly and solemnly.

"Of course, I'm sure. I opened my eyes the teeny-weeniest bit and saw Mummie holdin the flash lamp so that Daddie could fill my stocking."

"Well, if you're not a caution," laughed Susie; "and you never let on in the morning."

"I couldn't, Susie."

"And why not?"

"Because I didn't want to make Mum and Dad unhappy."

"And it will be Christmas again, next week."

"I know," said Norman sadly; "that's what I was talking to myself about when you caught me."

"Talking to yourself!" cried Susie. "I have it. Splendid! I'll tell you what we'll do."

And all through the potato peeling, the putting in of the joint and the making of an apple tart, those two schemers plotted and planned the big surprise for Mummie and Dad.

After what seemed a long, long time, Christmas Eve came again. Again Norman hung up his stocking. As he did so, he chinked and chuckled at she idea of watching Mummie hold the flash-lamp for Daddie to fill his stocking.

There, however, he made a mistake; he had seen Father and Mother Christmas for the last time.

This time, he was soon fast asleep; and he slept like a top until someone quietly tickled his nose and whispered "Wake up, Father Christmas, it's time." And there stood Susie, smilingly putting her finger on her lips and warning him to be as quiet as a mouse. Gathering him up in her strong arms, she bore him to the kitchen where, before a big warm fire, everything was ready for the big surprise.

Norman was now wide awake and just bubbling over with happy excitement.

In a few minutes, everything was ready, and, a few minutes later, Norman, with a packed pillow case on his shoulder, was standing at Mummie's bedroom door and Susie standing by.

According to plan, Norman gave three loud knocks.

From inside, Daddie, suddenly roused, cried, "What is it? Whose there?"

According to plan, once more, Norman put on a gruff voice and replied, "It's Father Christmas. May I come in?"

For a moment or two, hurried murmurs came from the bedroom and, then, Norman heard the sweetest voice in all the world. It was Mummie.

"Do please come in dear Father Christmas," she said.

And in walked a quivering little figure robed in scarlet and wearing a flowing beard.

"A Merry Christmas," piped little Santa Clause.

"The same to you, sir," responded Daddie, very politely.

Norman, according to plan, ought then to have said, "Have you been good children, this year?" but, here, the plan broke down.

In Mummies eyes, there seemed to be tears and a strange yearning, and, dropping his bag, the new Father Christmas rushed into his Mummies out-stretched arms. She held him close, oh, so tenderly; and she and Daddie exchanged a glance of understanding.

Norman had told them, and the telling had made them glad as well as sad.

As Susie crept downstairs, she whispered "God bless him!"

Then she whispered to herself, "And didn't he look bonnie?" —H.F.S.

Recent Events.

BIRMINGHAM.—A much appreciated violin recital was given at the Church of the Messiah on November 2nd by Mr. H. Y. Templeman, the organist of Rosslyn Hill Chapel, Hampstead. Mr. J. Gilbert Mills was at the organ.

BOLTON-ON-DEARNE held their Women's League Sunday on October 26th. In the afternoon a service of song was given in the Church by members of the League, and in the evening Mrs. Sokell, of Rawmarsh, conducted the service and gave a fine sermon on "Finding God."

BOSTON, Lincs.—The organ at Spain Lane Church has been rebuilt and enlarged thanks to a keen local amateur organist. In order to obtain a better tonal effect, and to gain more space, it has been placed on the balcony, with a detached console downstairs. The illustration on the cover of this magazine shows that the console is a pleasing piece of work, the case being oak, and the music desk, key slips, etc., of inlaid mahogany. The stop keys possess a double touch for rapid changes and are lettered in colours to denote the different departments. A novel feature is the inclusion of chimes. Owing to the small size of the building a great deal of care has had to be taken over the voicing and scaling of the pipe work. The builders, Messrs. Cousans, Sons and Co., of Lincoln, are to be congratulated on obtaining such a pleasing volume of pure tone. For the benefit of the organists of our churches the specification is given:

Great Organ.		Swell Organ.	
Double Dulciana.	16 ft.	Open Diapason ...	8 ft.
Open Diapason ...	8 ft.	Gamba	8 ft.
Claribel Flute ...	8 ft.	Gedact	8 ft.
Gedact	8 ft.	Voix Celeste	8 ft.
Dulciana	8 ft.	Oboe	8 ft.
*Clarinet	8 ft.	Gemshorn	4 ft.
Principal	4 ft.	Twelfth	2⅔ ft.
*Harmonic Flute..	4 ft.	Fifteenth	2 ft.
Twelfth	2⅔ ft.	Tremulant.	
Fifteenth	2 ft.	Pedal Organ.	
Chimes.		Bourdon	16 ft.
		Echo Bourdon ...	16 ft.
*Enclosed in separate box.		Bass Flute	8 ft.

Couplers and Accessories:

Sw. to Ped.; Sw. to Gt.; Gt. to Ped.; Sw. Sub-Octave; Sw. Super. Tubular pneumatic action. Electric blower. Two balanced swell pedals. Three Combination pistons to Sw. and three to Gt. Two Reversible pistons, Gt. to Ped, and Sw. to Gt.

CREWKERNE.—The fourth annual Sports Service was organised by the Football Club on the afternoon of November 2nd. Nearly 100 representatives of sports organisations in the town attended, and a hearty and inspiring service was conducted by the Rev. T. Graham. Mr. H. Wheadon, a Churchman, sang two effective solos, and the minister gave an address on "Winning and Losing."

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.—The annual United Service was held at Ullet Road Church on October 16th when the Lord Mayor and Lady Mayoress of Liverpool (Mr and Mrs. L. D. Holt) were present. The Church was completely filled. An augmented choir of 90 voices under the direction of Dr. J. E. Wallace rendered the musical portion of the service, special items being the "Jubilate" by Charles Wood, "Turn back O Man," by Gustav Holst, and "Praise him in his noble acts," by Harold E. Darke. Mr. C. P. D. Cannon of the Ancient Chapel was at the organ. The Rev. J. H. Weatherall's sermon may aptly be termed the utterance of a great Puritan divine, being eloquent, emphatic, and of prophetic insight. Seventy years ago, he said, their Missionary Association had been founded, but it was still young in spirit and in practice. The reasons which had first caused men to desire public worship, were that from the earliest times they had recognised that the highest aspirations of the human spirit were best sustained by gatherings for worship; and that though a man might worship God on the hillside it was only through joining with his fellows in a congregation that the spirit of man could be completely recreated and re-inspired. In theology, just as the beliefs of our forefathers were to-day old-fashioned and discredited, so with the tremendous advances being made in philosophy and science our present theological standards would in twenty years' time also appear to be out of date to our successors. But the need and the desire of the human spirit to commune with the highest would, he believed, ever continue, and would be best realised through congregational worship.

The Rev. L. Redfern, M.A., B.D., conducted the service, and there were present in the Chancel, Mr. C. Sydney Jones, M.A., president of the Association; Revs. J. C. Ballantyne, M.A., H. Fisher Short, D. Jenkin Evans, Arthur Golland, R. Philipson, M.A., W. C. Hall, M.A., J. Wilson, and S. Spencer, B.A. J.M.H.

LONDON.—A beautiful stained glass window has been erected in Essex Church, Kensington, in memory of Sir John Fowler Brunner, 1865-1929, given by his widow and children. It is the work of Mr. Reginald Bell, and portrays St. Luke holding a book which symbolises science, and St. Bartholomew blessing a little child, symbolising Charity. The Brunner Coat of Arms is included in the design of the tracery above the main lights. It was unveiled by Sir Felix Brunner on October 19th.

The Richmond Church has celebrated its 42nd Anniversary with a Flower Service when the children brought their gifts of flowers in procession to the Communion Table steps to be dedicated to the use of the infirm and disabled to whom they were to be distributed. A Sunday School has been started under the Leadership of Mr. Stephens.

MANCHESTER DISTRICT ASSOCIATION held its Autumnal Meetings at Hale Chapel on October 25th. The service was conducted by the Rev. T. J. Jones, B.A., of Stockport, who preached an eloquent sermon on Matt. xxi., 2, developing the theme that Jesus chose the fresh colt in preference to the safer mother-ass. He made this an urge and call to youth. We must beware of the cry of Safety First.

Tea was served in the schoolroom followed by a conference on "Our Churches and the Non-Churchgoer," opened by the Rev. A. W. Vallance, B.A., of Pendleton, and Mr. Alfred Pilling, of Bolton. Mr. Vallance made a masterly analysis of the situation from which he deduced that the main thing the church had to provide which other organisations did not set out to provide, was effective prayer, defined as "spiritual effort in concentration on the needs of ourselves and our environment." Mr. Pilling wanted to know what right we had to ask the non-churchgoer to attend, and said that "the godless good are more numerous than the churchgoers." In many respects the Church does not ring true and therefore people do not go. What we want is a common outlook, a united policy, and more righting of wrongs.

An extremely interesting discussion was opened by Dr. McLachlan of the Unitarian College, followed by many members of the audience, some of whom had fresh points of view. This was one of the most inspiring meetings that the M.D.A. has held. J.H.W.

MANCHESTER.—Men's Day was held at Blackley on October 12th when services were conducted by Mr. A. Sugar in the morning, and by Mr. P. M. Oliver, M.P., in the evening. Special Music was provided by the Harmonic Singers. The Fancy Fayre was very successful, though the £500 aimed at was not attained. Recent events at Pendleton include a Robert Raikes Third Jubilee Service, when the members of the Sunday School were presented with medals to mark the occasion; and the Choir Festival on November 2nd, when the task of inspiring the congregation was left almost entirely to the choir. There were no sermons; the lessons were read by members of the Choir, the passages being taken from the Book of Psalms, and from poems on the inspiring power of music. Apart from other special music, three short anthems were given from Russian Composers at the evening service, and Mendelssohn's motet, "Hear my Prayer."

NEWCASTLE-ON-TYNE.—The annual Fellowship Sunday which marked the beginning of the twelfth year of the ministry of the Rev. Herbert Barnes was attended by great congregations, chairs having to be brought into the aisles and gallery in the evening. The collections totalled £135. In his sermon the minister urged his hearers to keep religion simple, and keep it human.

STALYBRIDGE held its 68th Sunday School Anniversary on October 12th, when the Rev. F. A. Bullock, of Bradford, was the preacher. The Children's Choir sang delightfully, and the sermons appealed to both young and old. The collections of £66 were less than last year, but represent a remarkably good total in view of the trade depression in the district.

STOURBRIDGE has started the first "Wireless Discussion Group" in connection with its schools. The Group is now listening in to the weekly talks of Prof. Arnold Toynbee on "World Order or Downfall" which is proving immensely popular and drawing a large attendance. A novel experiment at Stourbridge is the chartering of a bus on Sunday evenings to tour the side streets and outlying districts that are not served by ordinary bus routes. It collects many members who would not otherwise be able to come to service owing to age or infirmity during bad weather. Thirty people patronise the bus on the average, and pay one penny each which fully covers the cost.

WALLASEY.—On October 19th a service of welcome to Junior Members was held, each new member being given a booklet (Miss Tarrant's pamphlet on the Unitarian Faith) bound with a picture of the Church and the minister. Twenty new members have been enrolled during the year.

WAREHAM.—Nearly 250 were present at a recent service when honour was done to the victims of the R101 tragedy, Alderman H. S. Carter, J.P., being the preacher. The choir was assisted by friends from Poole.

WOMEN'S LEAGUE.—The London District League meeting at Stamford Street Chapel on October 11th was well attended. The service was conducted by Mrs. Marryat, of Finchley, who spoke on faithfulness in the daily work of life, basing her address on Murillo's picture of angels doing kitchen tasks. In the evening Rev. Rosalind Lee spoke on League Ideals, and urged the District League to encourage branches in educational work and the organisation of women's meetings which should influence not only the local church but the neighbourhood.

The League Secretary (Rev. Rosalind Lee) has made an interesting tour of the more distant Northern branches, attending the Autumn Meeting of the Preston Neighbourhood held at Blackpool on Oct. 25th. At the service she appealed for the reverent care of "sacred places" and in the evening suggested practical ways of increasing the value of Branch and District League work. In the following week she visited each of the branches in the neighbourhood, and found interesting and subtle differences in each branch from their neighbours. She included a visit to Carlisle, and found she was the first League visitor they had ever had. This isolated church runs an earnest group which deserves to be remembered when other visits to branches are being planned. At Stockton-on-Tees she found a large women's meeting of Sunday School parents and others which has recently become a branch. The Newcastle Branch held a special tea-party to welcome her, their ordinary meeting having been held a few days before. She also addressed a very succesful Women's Friendly Society which has been growing at a great pace the last few years under the leadership of Mrs. Cameron, and a loyal band of helpers mostly League members.

New branches have been recently formed at Caermarthen, Trebanos, and Yeovil. The attention of members is drawn to the Lending Library (see "Annual" p. 6) and the publications (p. 5) especially the Christmas leaflet.

People often ask us to *prove* our faith in God. It cannot be done. It is just like asking us to prove there is such a thing as truth. You cannot of course, because unless there is, on what grounds can it be claimed that your proof is true? You cannot start thinking without some assumptions; you must assume that there is Truth to be known (i.e. that the world is more than a lunatic asylum), and that human minds can know it. And every piece of successful thinking as well as every instance of right action, go to confirm the rightness of your assumption.

—F. R. Barry.

DIARY OF FUTURE EVENTS

Items are published in this column at a charge of 2/- per event, payable in advance for any number of insertions up to six. Secretaries of all church and school organisations are urged to send their dates to the EDITOR as early as possible.

SATURDAY, DECEMBER 6th, 1930.—Pendleton Unitarian Free Church, Sale of work.

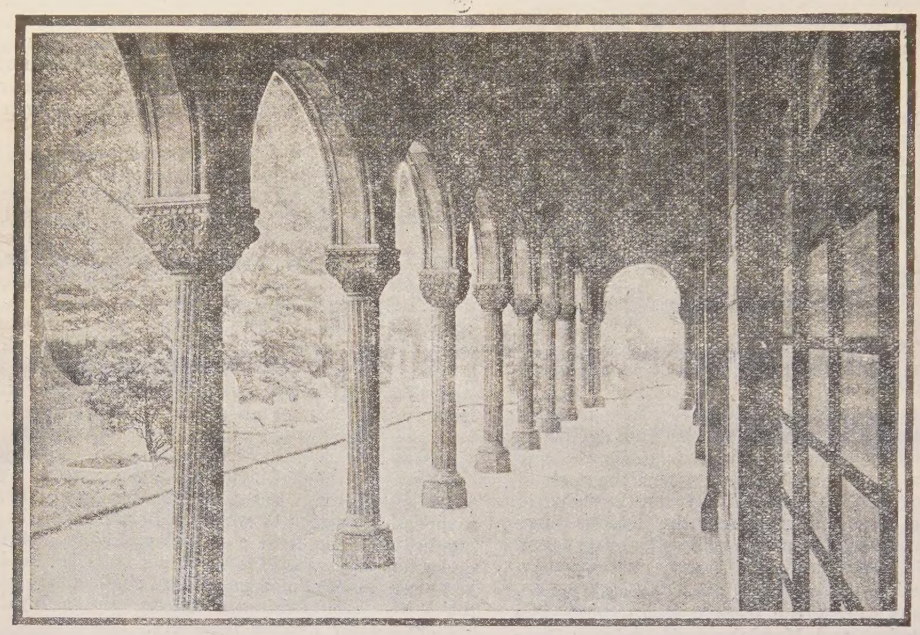
SATURDAY, DECEMBER 6th.—Mill Street Free Church, Bradford, Manchester, 3 p.m., Jumble Sale. Goods should be sent to Minister at the Church.

WEDNESDAY, MARCH 18th — St. Nicholas Street Chapel, Lancaster, Sale of Work.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Colonnade—Looking towards Entrance and showing Niches.

CONCERNING CREMATION.

CREMATION by its æsthetic beauty soothes and satisfies those who have loved and lost, and lifts the whole aspect of death from a material to a spiritual plane.

CREMATION effects rapidly what nature intends. The body does not putrify slowly but is disposed of in the most wholesome manner, and beloved forms are rescued, by its adoption, from decomposition and decay.

CREMATION is more reverent to the dead than earth-burial and it avoids its perils, for earth-burial is a source of danger and infection, and involves the setting aside of good and useful ground for cemeteries.

CREMATION acts as a protection to the living and as a preventive of crime.

Those who become members of the Cremation Society not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from The Secretary, The Cremation Society, 23, Nottingham Place, London, W.1. Telegrams—"Crematorium, Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

"The Unitarian Monthly" printed for the Proprietors by the "Herald" Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.